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IN MEMORY OF
LIONEL de JERSEY HARVARD
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August 22, 1932

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FIVE
LOOKES
Over the PROFESSORS of the
ENGLISH BIBLE.

Wherein is shewed the infinite in-
discreet Invention, or inconsiderate, inveterate
dissention, about the exaltation of the Propaga-
tion of that Gospel, which we all say, wee doe
Professe to belceve.

Whereunto is added, the English Protestants Resolution.

Published by LEVICK HUNARRY.

*Whilst we about nice poynts of Scripture strive,
The Pope would us quite of the Scripture shrive.*



London Printed for George Lindsey. 1641

Five Lookes over the Professors of the English Bible.

THe Embleme which you see on the title of this Book, doth very fitly represent unto the view of all men, the present condition of the Church of England, as it now is full of distraction, and trouble. In the view whereof, whosoever pleaseth to cast their eyes on the Bible, as it there stands opened (which is *verbum Dei*, Gods own word revealed unto us; to teach us, for the salvation of our soules) to be veiled with so blacke a mist, that there is now great difficultie found in the true reading thereof; even as there was many difficulties under the Law, till the velle was taken away, so is there now so great a velle, or rather vanity, of humerous Inventions under the Gospell at this day in the Church of England, that (while they remaine) the true Protestant Religion, is exceeding difficult to be truly professed. Is it not a miserable thing that when England is at peace with all the world, she should thus quarrell with her selfe? and labour with the Spider to weave out her owne bowells: what England that hath the most absolute Prince of Piety in all the world! art thou so evill to be at enmity with thy selfe? thou that hast called the wisest Senate that ever was, art thou so foolish? thou that hast the Gospell preached so purely to thee, art thou so rude! Oh England, the glory of the world, wilt thou make thy selfe the scorn of Nations! what wantest thou (what other Nation canst thou do thee good! or what hast thou desire more of God; then he hath done for thee! O then take heed poore England that thou dost not provoke God to leave thee, and to turne his love from thee: love the truth, pursue peace, and learne to love God.

I. On

I. On the right hand at the bottome of the Picture, you may behold an *Anabaptist*, laying claime to the Bible with one hand, and holding an Olive branch in the other; his laying hold to pull the Bible to him, doth shew that he makes Religion his pretence, and desires the Bible to be the judge of his cause: And the Olive branch in the other hand doth declare unto us that great *Maxime* of their doctrine: for the *Anabaptists* teach, that whereas they seeke to have a government of the Church in *England*, to be as it is in *Holland*, by Lay Elders independant to the Church of *England*, and that none but believers shall be of their congregation; nor infants baptized untill they can give a reason of their faith, &c. yet they hold it not lawfull to seeke it by the sword by blood, or by disobeying authority; but onely to use the lawfull spirituall armes and weapons of a Christian, namely faith and patience, and by prayers to call upon God that it may be so.

II. The Picture at the foot on the left hand of this Emblem doth likewise demonstrate unto us, that the *Brethrenists* doe also pretend Religion for all their tenents, actions, wayes, who are verily perswaded that they are the true Church; and therefore doe admit no unsanctified person to be of their congregation, they desire to have liberty of conscience, to serve God without Ceremonies, or precepts of men, & to the end they may not be hindred; they desire an independant Church where they may freely assemble, & exercise after their own discipline, in the pursuit whereof the club that is in his hand doth shew that he will fight for the Religion which he professeth; and though he suffer never so much for his conscience, yet is he no whit discouraged thereat; but counts it an honour to suffer for Religion, being mightily perswaded that all who are not of his opinion are ungodly and reprobates.

III. The great *Arminian*, that stands on the left hand of the Embleme doth shew by his pulling of the Bible, that he also pretends to seeke to do all things according to the Word of God,

God, and these tenents he stands out stoutly for, viz.

1 That Bishops, be they never so wicked, are *Iure Divino*.

2 That the government of the Church of England, as it now stands by Archbishops, Bishops, &c. is so holy a government, that it is a sin to alter it.

3 That the discipline which the Prelates establish, be it what it will, is *Iure Divino*.

4 That all the Ceremonies of the Church of England, bind the consciences of the people to be subdued under them.

5 That Christ is not originally God, some of them have taught.

6 That the Scriptures are not the onely meanes, concerning God, of all that profitably we know, and that therefore we must build our faith on that construction which the Prelates of the Church make of the Scripture, to prevent private construction thereof: as the Bishop of Yorkes Chaplaine, and divers others have affirmed.

7 That mans will is apt naturally, (without grace) to take or refuse any particular object, whatsoever presented unto it: and so consequently to beleieve, that mens naturall workes, or to do that which Nature telleth us (without grace) must needs be acceptable to God; as some of our Bishops have taught.

8 That the Word of God cannot assure us, that it is the Word of God, and from thence to draw arguments to take all things upon trust from the Church, whatsoever they establish. How dangerous this doctrine is to overthrow the Fundamentals, and principles of a Christians faith, let all men judge?

9 That a man may doe workes, in themselves absolutely good, and acceptable in the sight of God; as they all maintaine.

10 That the Minister hath power to absolve sin verily, and indeed, where according to his judgement he finds a person, as he conceives to repent, and beleieve; a proud Arogancy.

11 That

11 That a Minister hath power to damne a man that is not conformable to the Ceremonies of the Church: as a Lecturer in *Cornhill*, and others have taught.

12 That to be preserved from all sin in this life, is not impossible.

13 That the Church of *Rome* (as it now standeth) is the family of Christ, and some members of that Church amongst us, are the Kings best subjects, as Master *Squire* of *Shoreditch*, and others have preached.

14 That Idolatrous wicked Hereticks are members of the visible Church, if they be not excommunicated, as it hath bin often taught in *Pauls* by some of the *Arminians*.

15 That there is in Orders given an indeleble Character.

16 That wee ought to receive the Communion upon an Altar, and not on a Table.

17 That the reall presence of Christ is visible in the Bread and Wine after Consecration.

18 That the Latin Service ought to be in Churches, as it began to be used in *S. Johns Colledge in Cambridge*.

19 That Sacraments doe give and conferre grace, and are instruments of Justification, that they are as necessary in their place, and no lesse required then beliese it selfe; as they often have declared in their Sermons.

20 That Sunday is no Sabbath, as Doctor *Paclington* hath writ.

These and many other things have they laboured to bring into the Church, contrary both to the Scripture, and the true Protestant Religion, professed and taught in the Church of *England*, *Scotland*, and all other Reformed Churches.

The Sword which the *Arminian* beareth in his hand doth shew, that hee is a man that delighteth in blood, who for the avancing of his owne humour, cares not how much blood is spilt. The *Arminian* (in a word) is one, who having gotten both Swords into his hands over the Protestants, would

soone fight for the Pope with the one, and against the Protestant with the other; he is like the Tartars, to the *Othoman House* amongst the Turks, and fights for *Rome*, expecting to be a Roman; I pray God roote them out of the Church of *England*, and grant us peace.

III. On the right side of the Picture you may see an honest-hearted Protestant weeping; whose tender eyes send forth abundance of teares; meekly kneeling upon his knees; who being grieved to see Religion clouded thus by cavilling, hee labours to know God truly out of his holy word, and therefore labours to remove the veyle, that obscures it from our eyes, he is not grieved for himself alone, but for the dishonour done to God, neither doth he weep because he is grieved, but because the Church of God is so distracted; hee flies not to men, but to God, prayeth not for blood, but peace; being grieved to see poore *England* thus languish.

V. The Pope which you see behind the Bible, doth shew unto us what a danger the Church of God may be exposed to (if God doe not helpe us) for the Pope is glad of these distractions amongst us, and would now take the opportunity to snatch away the Bible from us, he would false take our Religion away; but we hope to send him backe againe to *Rome* with a powder; not like that in the Bishops Canons, stuf with nothing but Paper, but the sword of the Spirit of God, with which we hope he (both root and branch) will be utterly rooted out of the Church of *England*, which God grant.

The



The Protestants Resolution.

OH England, thou that art so rich, and happy Nation,
God calls on thee, and offers Love, Peace, and Salvation;
God looks from heaven high, beholding every thing,
Fall downe and pray aloud, the Lord blesse Charles our King.

Religion in thy Churches hath bene taught most free,
Above this fourescore yeares, and still it is we see,
Sathat the Romish Rabble, have not power to bring
Their doctrine in, then pray, the Lord blesse Charles our King.

Long time this Land hath now bene fill'd with peace and plenty,
Now we are full, doe we forget? are we so dainty,
That we shall quite neglect our selves? no I will sing,
Whilst I have dayes to live, the Lord blesse Charles our King.

King Charles, thou art a Royall Prince, and dost declare
To all the world, thy goodnesse, vertue, love, and care,
All Princes stand amaz'd to heare thy praise so ring,
All true hearts daily pray, the Lord blesse Charles our King.

It is a blessing great that God hath England sent
To thee so grave, so godly, wise, a Parliament;
Can England more desire, then thus in every thing,
Blessed to be, Oh pray, the Lord blesse Charles our King.

Oh England, would to God, thou didst consider well,
That ever, where home War, hath to the Church befell,
Nothing but sorrow and misery it still doth bring,
Then pray for peace, and say, the Lord blesse Charles our King.

Come let us all implore, and pray to God for peace,
That all Domesticke wars, and troubles soone may cease,
Amen, Amen, O Lord, Oh let us alwayes sing,
And pray with all our hearts, the Lord blesse Charles our King. Amen.

The



The Protestants Sacrifice.

Oh Lord my God for England I implore,
Which in thy Wrath thou now hast wounded sore,
Thy will be done, Lord we submit,
For Mercy Lord, oh make us fit
That we may live,
And prayset give,
To thee alway,
Oh heare our prayer,
And doe us spare,
That are sin clay,
O send us peace good God,
Remove thy heavy rod,
And recomaile us unto thee,
An happy union let us see,
Lord give us all grace to report, and blesse our King and Parliament.

FINIS.

